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III.—MUMMY-LABELS IN THE ROYAL ONTARIO MUSEUM.¹

Nearly all archaeological museums now contain mummy-labels from Egypt.² Although the total number of these objects is large, relatively few of them have been published, but even these few have made a distinct contribution to our knowledge of Demotic names and of the relations existing between the Greek and native populations of lower Egypt during the second and third centuries A. D.³ Incidentally an odd label has now and then been the means of conclusively identifying some ancient site. For instance, the discovery of No. 8 of our collection at Kôm Ushîm enabled the excavators to identify this place as the ancient Karanis.⁴ In a similar way Tanis was located.⁵

Mummy-labels are made of a variety of materials, such as stone, bronze, faïence, papyrus, cloth and wood. Wood is by far the commonest, the plane, sycamore, acacia, pine and cedar being chiefly employed.⁶ The labels are as a rule small rudely-cut slabs varying in thickness from five to twenty millimetres. They are roughly rectangular in outline, with or without trapeziform offsets at the ends. A common variant of this type is

¹ These were placed at my disposal through the kindness of my friend Mr. C. T. Currelly, the Director of the museum. Since this article went into the printers' hands he has given me access to three other labels which I hope to publish later.

² A bibliography of the subject was published by De Ricci in the *Rev. Arch.*, ser. 4, V, 1905, pp. 435-442. To this must be added the following later publications: H. R. Hall, *Proc. of the Soc. of Bibl. Arch.*, XXVII, 1905, pp. 13-20, 48-56, 83-91, 115-122, 159-165; N. Reich, *Demot. und gr. Texte auf Mumientäfelchen in der Sammlung der Pap. Erzherzog Rainer*, 1908; H. F. Allen, *Two Mummy-labels in the Carnegie Museum*, *Annals of the Carnegie Mus.*, VIII, 1912, 2, pp. 218-221: id., *Five Mummy-labels in the Metropolitan Museum*, A. J. P., XXXIV, 2, pp. 194 ff.; G. Lefébvre, *Inscr. gr.-chrét. d'Ég.*, pp. 135-136; E. W. Budge, *The Mummy*, pp. 188-189.

³ See Hall, *op. cit.*, p. 15; Allen, *Two Mummy-labels*, p. 218.

⁴ Cf. Grenfell, Hunt, and Hogarth, *Fayûm Towns and Their Papyri*, p. 41 *Arch. Rep. of the Eg. Expl. Fund*, 1895-1896, p. 16.

⁵ *Arch. Rep. of the Eg. Expl. Fund.*, 1901-1902, p. 3.

⁶ Merriam, *Amer. Jour. of Arch.*, II, 1886, p. 152.

one in which the corners have been chamfered off to a blunt point. Less common is the type with a single circular or trapeziform offset above the inscription. Often the wood is more or less evenly discolored as with a dark oily substance that possesses an odor highly suggestive of hot asphaltum. There can be no doubt but that this is due to the bitumen in which, as Bouriant tells us,¹ the corpses were plunged in the process of embalming in the late period. In some cases the label has become so darkened as to make it almost impossible to read with any certainty an inscription traced upon it in ink or paint.

The labels were generally tied about the necks of the mummies² and served many purposes, either singly or in combination. They were used as documents of identification, shipping-tags, bills of lading, letters, and even as memorials.³ But as their chief purpose was to identify, the inscriptions were generally made up of such items as were directly pertinent to that end, as the name (or names) of the deceased, a patronymic, a matronymic, other relationships either of blood or by marriage, profession, nativity or citizenship, age, date of death, as well as the source, destination and route of shipment of the mummy. In no single instance are all these elements found together; on the contrary, the utmost caprice prevails in combining them. On some labels the inscription is reduced to the minimum of a single word, the name.⁴ The opposite extreme of unusual fullness of detail may be observed in No. 9 of this series.

It is to be regretted that we know nothing of the circumstances connected with the discovery of our labels, save in the case of No. 8.

1. Mummy-label of some coniferous wood; a combination of a document of identification and shipping-tag; probably from Akhmîm; a rhomboid 12.6×12 mm.;⁵ thickness uniformly 2.1 mm.; trapeziform offset at top 11.4×1.8 mm., pierced at its line of junction with the body of the label, the hole still retain-

¹ *Receuil des Travaux*, XI, 1889, pp. 143-144.

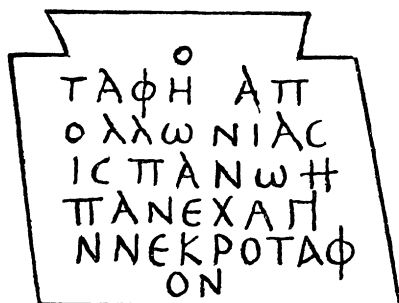
² Wilcken, *Arch. Anzeiger*, IV, 1889, p. 3; Flinders Petrie, *Denderah*, p. 32; Letronne, Egger et Brunet de Presle, *Pap. gr. du Louvre*, p. 234, No. 18 bis, ll. 5-6.

³ See De Ricci, pp. 437-438, No. 3; Spiegelberg, *Rec. des Trav.*, XXVI, 1904, pp. 57-58, No. 4, ll. 3-4.

⁴ Milne, *Cat. gén. du Musée du Caire*, Gr. Inscr., 9320; 9332.

⁵ These measurements in each case include the offsets.

ing a piece of coarse cord; wood of an uniformly deep brown; uncial letters varying in height from 1 to 5 mm., rudely punched in outline with the point of a burin.



Ταφή Ἀπ | ολλωνίας | ἰς Πανῶ π. | Πανεχάτι | ν νεκροτάφ | ον.

Ταφή: "Die Bedeutung des Wortes ταφή, welches die Leichenhülle, eventuell den Sarg sammt der Leiche, eventuell Mumie bezeichnet, ergibt sich aus dem im Eingange citirten Pariser Papyrus 18 bis . . ." ¹ Trans., therefore, "mummy" or "remains". The word is frequently omitted, though implied, as in No. 3 (cf. Allen, Two Mummy-labels, pp. 218-219).

Ἀπολλωνίας: Not uncommon in the Fayûm; for mummy-labels see Krebs, ² 62; Spiegelberg, ³ pp. 1* (= Guimet, 1) and 45.

ἰς: In mummy-labels more usual than εἰς, as in Nos. 2, 8, 9 (but εἰς in No. 3). ἰς Φιλαδελφίαν (Wessely, Holztäf., 6); cf. Reich, Gr. 21; εἰψύχι (Hall, 19; 20). For ι = εἰ in papyri see Mayser, Gram. d. gr. Pap. aus d. Ptolemäerzeit, pp. 87-88; in inscriptions, see Schwyzer-Meisterhans, Gram. d. att. Inschr., p. 38.

Πανῶ: = Πανώνπολιν or Πανόπολιν, the modern Akhmîm (Hall, p. 48; Schmidt, as below). Ἀπόδος τὴν ταφήν ἰς Πανώνπολιν ὅτι Δίδυμος Πανοπολίτης ἐστὶν Δίδυμος υἱὸς Πατρίφουτος (Schmidt, Zeitschr. f. Aeg. Spr., XXXIV, 1896, p. 80; cf. Krebs, 33); ἰς Πανωνπόλεως (sic) (Reich, Gr. 21). Only Πανῶ occurs in Nos. 2, 3, 9 of this series.

†† = Π, which is clearly read in No. 2a 4: perhaps an abbreviation of π(ρός), or π(αρά), or π(αράδος). I can find no other occurrence of the sign in mummy-labels. Ordinarily the consignee

¹ Wessely, Holztäfelchen der Samm. d. Pap. Erz. Rain., V, 1889, p. 14.

² Gr. Mumienetiketten aus Aeg., Zeitschr. f. Aeg. Spr., XXXII, 1894, pp. 36-51.

³ Demotische Stud., I, Aeg. und gr. Eigennamen aus Mumienetiketten d. Röm. Kaiserzeit, 1904.

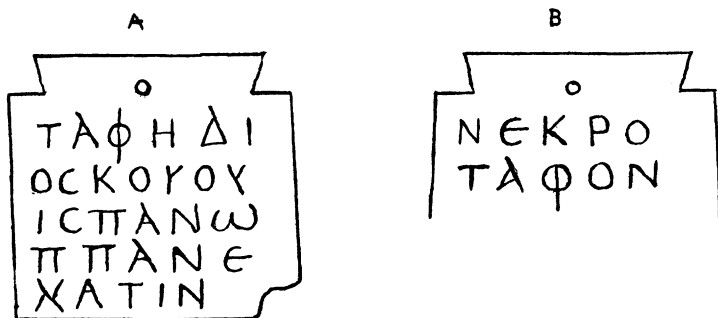
is indicated by the dat., as *παράδος* *ἰς* *Πανὸς τῷ υἱῷ Πανεχάτου* (No. 9); *ἀπόδος* *Ψοῦι τῷ υἱῷ* (Reich, Gr. 4). If the sign stands for *παράδος*, then *Πανεχάτιν νεκροτάφον* will have to be read as datives, as is *Πρώταρχον* (No. 8; see n.).

Πανεχάτιν = *Πανεχάτην*: Here and in Nos. 2 and 9, this name, referring evidently to the same man in each case, appears for the first time in published mummy-labels, though it is not unknown in the papyri; e. g., Aeg. Urkunden aus d. K. Mus. zu Berlin, gr. Urk., III, 997, i, 3: ii, 4, 8; 998, i, 3, 9; ii, 2, 5. For *ι* = *η* see Mayser, op. cit., pp. 83-84; Schwyzer-Meisterhans, op. cit., p. 19; cf. Audollent, *Defixionum Tabellae*, Paris, 1904, 30, 9. 20. 24. 38; 242, 43; 159b 26.

νεκροτάφον: So in No. 2b, but *νεκροάρτον* in No. 9. Cf. n. on *Διοσκόρου* (No. 2a).

Translation: Remains of Apollonia (to be shipped) to Panopolis to Panechates the embalmer. Or, if *π* = *παράδος*—Remains of Apollonia (to be shipped) to Panopolis. Deliver to Panechates the embalmer.

2. Mummy-label of some coniferous wood; serves the same purpose as No. 1; probably from Akhmîm; slightly rhomboidal in outline, the lower right hand corner being broken off roughly at a knot in the wood; dimensions 11 × 10.4 mm.; thickness uniformly 2.1 mm.; trapeziform offset at the top 9.2 × 1.6 mm., pierced at the centre of its line of junction with the body of the label; wood of an uniformly deep brown; letters same as in No. 1; opisthographic. This label and No. 1 are clearly prepared from the same plank and by the same hand.



A. Ταφή Δι | οσκόρου | ἰς Πανὸς | π. Πανε | χάτιν |,

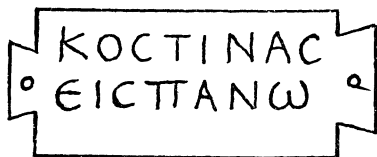
B. νεκρο | τάφον.

Διοσκόρου: A common name in mummy-labels and in the

papyri of the Fayûm; as *ταπή* (= *ταφή*) *Διοσκόρ(ο)υ* *ἰς* *Πανώπου ἀρτικάιπου* (= *ἀρτοκόπου*?) *Ἑρσεούτι νεκροτάφ(ω)*. (Milne, 9352, recto); *Πετρώνιος Διοσκόρου γναφεύς* (Reich, Gr. 5). See also Milne, 9389; Reich, Gr. 2; Fayûm Towns, ind., p. 340. The same forms of ρ, V and P are found in Milne, 9352, recto, just quoted.

Translation: Remains of Dioscorus (to be shipped) to Panopolis to Panechates the embalmer. (For the alternative interpretation, see No. 1).

3. Mummy-label of soft pine; serves the same purpose as Nos. 1 and 2; probably from Akhmîm; rectangular, with trapeziform offsets of unequal size at both sides, 18.3 × 8.4 cm.; thickness uniformly 1.2 cm.; right offset 5.1 × 2.2 cm., left offset 4.4 × 1.8 cm.; each offset is pierced near its centre with a hole in which still remain remnants of knotted cord; wood very dark in color and strongly smelling of bitumen; uncial letters 1.8 to 1.1 cm. in height, first outlined with a brownish paint and then deeply and neatly incised with a sharp cutting edge.



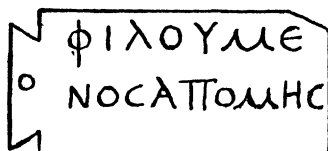
Κοστίνας | *εἰς Πανώ.*

Κοστίνας: An entirely new name; probably in the gen. after (*ταφή*). There are two possible explanations of its origin. One (to my mind, the more satisfactory) would trace it to the fem. of a cognomen Costinus which appears once in an inscription on an amphora now in Bologna (Costini, CIL, III, 12010, 12) and once in a Sardinian sepulchral inscription (Cursiuo Costini f. ann. XX, De Vit, Onom., s. v.). The other would account for it as a plebeian contraction of *Κωνσταντίνας*, the reduction of *Κωνσ* . . . to *Κος* . . . being well attested; as in *Κοσταντίνος* (CIG, IV, 8786; 9287); Costantinus (CIL, VI, 2457; 3234; 32604; IX, 14660). I can find no instance, however, where the interior syllable . . . *ταν* . . . is dropped; furthermore, neither masc. nor fem. forms of the name are common before the fourth century, a period to which only one mummy-label has been attributed.¹

Translation: (Remains) of Costina (to be shipped) to Panopolis.

¹ Krebs, p. 37.

4. Mummy-label of some very soft wood, badly chipped and decomposed; a document of identification; from the Fayûm; a rectangle 12.8 × 6.6 mm., with a trapeziform offset at the left side; thickness 1.1 to .9 mm.; offset 1.9 × .6 mm., pierced at about its centre; letters uncial in general appearance, first sketched in outline with thin perpendicular incisions the edges of which were afterwards beveled off.



Φιλούμε | nos ἀπὸ Μηs.

Φιλούμενος: Apparently the first occurrence of this name in an Egyptian document, *Φιλουμένη*, on the contrary, being frequently found. For its use outside of Egypt see CIG I, 191, 13; 192, 5; 1278; Sozom., H. E., II, 22; Phot., Bibl., 177, 13. The Latin transliteration is noted in CIL, IV, 3185; 24136 (?); 24138; 24139.

ἀπό: In mummy-labels this word is often taken to indicate the place from which the mummy was to be shipped; but Wessely (Holztäf., p. 15) says, and rightly in my opinion: "Dass ἀπό in dem Sinne von 'gebürtig aus' gebraucht ist, erhellt aus dem beständigen Gebrauche der Papyrus und unserem Holztäfelchen (i. e. 4) das Πουπλιανὸς Φιλαδελφίτης bietet." Perhaps sometimes it may mean also "citizen of". Either interpretation would fully account for the place occupied in the formulae of the labels by the phrase with ἀπό, i. e. generally after the designation of parentage, as Παφιῶμις Κολλούτου μητρὸς Σεγκολαντᾶτος ἀπὸ Βορπαή (Spiegelberg, Rec. des Trav. XXVI, 1904, pp. 57-58; Cf. Milne, 9348; De Ricci, 5, 6 = Price Coll. of London, 2126, 2127); but occasionally before, as Πκῦρις Βήσιος ἀπὸ Νήσου Ἀπολλιναριάδος Σε-πούθη (mummy-label in the Metropolitan Museum, New York, No. 10. 130. 1130).¹

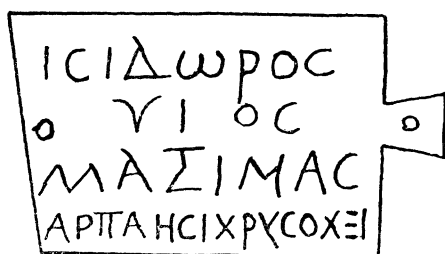
Μηs: A form hitherto unattested, but probably an abbreviation of Μη(τροπόλεω)s, i. e. Arsinoe, the capitol of the Arsinoite nome; for its location see the maps in Wessely, Topographie des Faijum, Denkschr. d. K. Akad. d. Wiss. in Wien, Phil.-Hist. Kl., L, 1904, 1. Other abbreviations of the word are found in the

¹ Allen, Five Mummy Labels, No. 2b.

papyri: *μη* . . . , Aeg. Urk., gr. Urk., II, 561, 1, 7, 11, 13, 16; *μητ* . . . ib., I, 217, recto, i, 9, 23; ii, 7, 10; ib., II, 652, 2; *μητρο* . . . , ib., I, 55, ii, 12; 57, i, 3; *μητροπ* . . . , ib., I, 110, 11; 115, i, 13; 116, i, 5. Generally, however, the full spelling is observed.

Translation: Philumenus of the Metropolis (Arsinoe).

5. Mummy-label of some coniferous wood: a document of identification; from the Fayûm; a trapezoid 15.7×9.2 mm., with a small trapeziform offset at the right; thickness uniformly 1.4 mm.; offset 1.8×1.8 mm., pierced near line of junction with the body of the label; there is a small hole on the horizontal axis and close to the left edge of the label; uncial letters 1.8 to 1.1 mm. in height, punched with a blunt point over painted outlines; in the first line the letters are obscured by particles of hardened resin or bitumen, while in the last line they are shallowly punched and badly worn.



Ἰσιδωρος | υἱός | Μαξίμας | Ἀρπαήσι(ος) Χρυσόχερ(ιόν).

Ἰσιδωρος: A very common name in this department and in papyri; as Ἰσιδώρου φιλοσόφου (Krebs, 33); cf. Milne, ind., and see Spiegelberg, *Dem. Stud.*, I, p. 16*, name No. 101. This name and its fem. form are thoroughly Egyptian, built as they are on the name of the deity Ἰσις (Spiegelberg, ib., p. 47).

υἱός: In such connections the word may be used or omitted at will; as Κλαύδιος Κόλανθος υἱός Διοσκόρατος (De Ricci, 4); Δίδυμος υἱός Πατρίχουτος (Schmidt, p. 80); Πετρώνιος Διοσκόρου (Reich, Gr. 5); Τάλητος πατὴρ Ἰέρακος (Letronne, 18 bis); Πεκύσις Πεκύσιος μητὴρ Σενταῖτος (De Ricci, 6 = Price Coll., London, 2127).

Μαξίμας: found only here in mummy-labels, but occasionally in papyri; as Fayûm Towns, 125, 5.

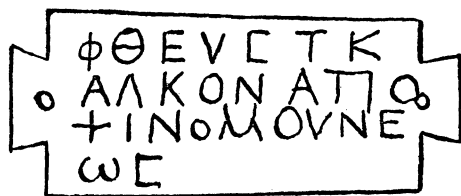
Ἀρπαήσι: = Ἀρπαήσιος. Case-endings and case-constructions in Egyptian proper names are very frequently disregarded in the vulgar departments; as Ταψαεῖς Ἀρμυῖσις Θυγατέρα Τατεμγωτι ἀδελφῆς Σενυρις καὶ Ἡρωνι (Reich, Gr. 20); cf. Krebs, 62; Wilcken, Gr.

Ostraka aus Aeg. und Nubien, II, Nos. 413-418, 420. The name is attested in mummy-labels in Milne, 9287, and in Spiegelberg, Dem. Stud. I, p. 5*, name No. 21 (= Guimet, 4), and is of very frequent occurrence in the ostraka (Wilcken, Gr. Ost., II, ind.). According to Spiegelberg (ib., p. 45) the name comes from the Demotic Har-pa-es^e, and signifies "Son of Horus".

Χρυσοχερ(ίου) : Or perhaps χρυσοχει(ρίου). This cannot be χρυσοχοῦ, as the next to the last letter can be only ε, and as the last mark might be either ι or part of ρ. χρυσοχέριος is found as a cognomen, "the gold-ringed" in Σαραπίων Ἐρμαῖσκου Χρυσοχέριου (Le Blant, 81); in CIG, III, 4970a it is uncertain. Cf. the cognomina χρυσάμπυξ, χρυσήμιος, χρυσόστομος (Bechtel-Fick, Gr. Personennamen, p. 466; Pape, Gr. Eigennamen, s. vv.).

Translation: Isidorus son of Maxima (and) Harpaësis (called the) Gold-ringed.

6. Mummy-label of some coniferous wood; a document of identification; from the Fayûm; an almost regular rectangle 18.6 × 8.4-7.8 mm., with trapeziform offsets at the sides; thickness 1.8 mm.; right offset 4.6 × 1.6, and left, 4.6 × 1.9 mm., each pierced at the points where their lines of junction with the body of the label meet the horizontal axis; letters, mostly square, 1.5-1.8 mm. in height, roughly punched with a blunt point over painted outlines.



Φθεύς Τκ | αλκον ἀπὸ | Ψυνομούνε | ως.

Φθεύς: Also in Reich, Dem.-Gr. 1; Revillout, Planchettes bilingues trouvées à Sohag en Thébaïde, Rev. Égyptol., VI, 1891, pp. 43-45, 100-101; VII, 1892, pp. 29-38, No. 14; Spiegelberg, Dem. Stud., I, p. 36, name No. 406, where it is derived from the Demotic p-t^ew, "the wind".

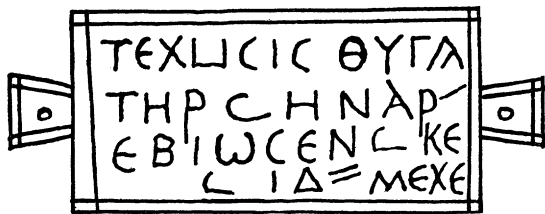
Τκαλκον: New and unexplained name.¹ The cross-bar of λ is drawn with paint only.

¹ Professor Spiegelberg writes me: "Ich kann Ihnen leider zu Τκαλκον keine Aufklärung geben. Wie sich aus den Sammlungen von Herrn Dr. Preisigke und meinem eigenen Material ergibt, ist der Name neu".

Ψινομούνεως: First appearance in mummy-labels; but better Ψιναμούνεως, from Ψιναμούνης, the name of an Arsinoïte village, which is not to be confused with Ψεναμούνης, the personal name, although sometimes spelt the same (Flinders Petrie Pap., 58, e, iii, 14; 117, a). Frequently the gen. of this word appears in -ιος, instead of -εως, the regular ending in Egyptian place-names in -is (Mayser, op. cit., p. 264). For o = a see ib., pp. 60-61; Schwyzer-Meisterhans, op. cit., pp. 16-20; Robinson, Inscr. from the Cyrenaica, A. J. A., XVII (1913), No. 2, p. 171, has a number of other valuable references on this phenomenon. Ψεν- represents the Old Egyptian p³-šī-n, "the sea of . . .", and often appears as a prefix in place-names; as Ψιναρού (Wessely, Gr. Texte zur Topographie Aeg., 113, 18): Ψιν = Ψιναρού (ib., 113, 1); Ψινεύρεως (ib., 15, 8; 114, 2; 138, 20); Ψιντάχης (Fayûm Towns, 119, 9, 33; 230; 248). Ψιναμούνης means "the sea of Ammon".¹

Translation: Phtheus Tkalkon of Psinamunis (Ammonsea).

7. Mummy-label of hard wood; a document of identification; from the Fayûm; rectangular, 18.4 × 7.4 mm., with trapeziform offsets at the sides; thickness uniformly 1.7 mm.; each offset 2.2 × 2.6 mm., pierced at about its centre; wood of an even deep brown; uncial letters very irregular in their dimensions, first painted in outline and then roughly but deeply incised; a plain border 5-8 mm. in width and consisting of a single incised line follows the entire contour of the label.



Τεχῶσις θυγάτηρ Σηναρ ᾧ. ἐβίωσεν Lkel. Lιδ'' Μεχε(ίρ).

Τεχῶσις: This form of the name is found only here and in No. 9 in published mummy-labels; the same person may be referred to in both instances. For its occurrence in papyri see Ox. Pap., VIII, 1121, 3; Flinders Petrie Pap., [66, a, ii, 25; 117, d, 3]. The form Τεχῶσις is noted in Milne, 9341; Ox. Pap., III, 482, 24-25; and Τεκῶς, Kenyon, Gk. Pap. in Br. Mus., 1883, p. 154;

¹ I am indebted to Professor Spiegelberg for this explanation.

III, pp. 233 ff. Professor Spiegelberg writes: "Ich glaube, dass beide Namen identisch und Varianten von *Τεκυσις* (Pap. Lond., III, IV, ind.) sind. Der Name bedeutet "die Aethiopin". Cf. Spiegelberg, *Dem. Stud.*, I, p. 26*, name No. 190.

θυγάτηρ: As in Reich, Gr. 20, quoted under n. on *Ἀρπαήσι*, No. 5; cf. use of *νίος*, No. 5.

Σηναρ ⸀ = *Σεναρ* ⸀; perhaps an abbreviation of *Σεναρνώτιδος* or *Σεναρέτης*, the commonest of a large number of fem. names beginning in *Σεναρ*—, as . . . *γηνίς*, . . . *εμῆφίς*, . . . *έτη*, . . . *ίς*, . . . *μῦσις*, . . . *σιῆσις*, . . . *τός*, . . . *νῶτις* (Spiegelberg, *Dem. Stud.*, p. 28,* name No. 253, where see variants . . . *εῶθ(τ)ίς*, . . . *νῶδις*, . . . *νός*). This name is read in Milne, 9392; Krebs, 64; 70; De Ricci, 5 = Price Coll., London, 2126. Reich (p. 16) derives it from the Demotic *Senharyotis*, which is composed of the roots *sen-Har-wod* and means "Daughter of Horus-is-healthy". For *η* = *ε* see Mayser, *op. cit.*, pp. 62–64; Schwyzer-Meisterhans, *op. cit.*, p. 19, § 10, 7, n. 96. For parallels to the sign of abbreviation (/) used here see Prentice, *Publ. of an Amer. Arch. Exped. to Syria*, III, nos. 120; 122; 181 and elsewhere *passim*, where the sign strongly resembles a sigma (ς); also Robinson's review of the work, *A. J. P.*, XXX, 2, p. 205.

ἐβίωσεν: Such details, common to mummy-labels in general, are found only here in this series.

L: Here = *έτη*, but in the next line = *έτους*.

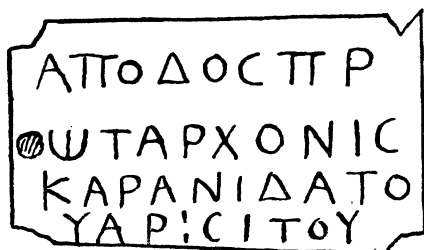
ιδ': The fourteenth year of an emperor whom we cannot identify (see, however, *infra*, p. 25). There are other similar instances in Egyptian documents of the omission of the name of the reigning emperor (or king); e. g., L δ' *Καίσαρος Φαρμ(ούθι) κ'* (Milne, 9202); L ιη'' *Μεχείρ ια* (Krebs, 24; cf. *ib.*, 23, 27); L ιθ *Μεχείρ κ* (Milne, 9201); see Hall, 58; 59. On the other hand, the name of the emperor is specified in Milne, 9355; 9358.

Μεχε(ίρ): The sole instance of this abbreviation in published mummy-labels. This curtailment of the word and the waiving of the rule that prescribes indication of the day of the month are due mainly to lack of space; cf. L ιβ *Παῦνι* (De Ricci, 4); L ε'' *Μεσορή* (*ib.*, 6 = Price Coll., London, 2127).

Translation: Techosis daughter of Senar(yotis). She lived 25 years; she died in the month Mecheir of the year 14.

8. Mummy-label of some hard wood; a shipping-tag; from Kôm Ushîm in the Fayûm; a roughly cut rectangle 16.6 × 9–7 cmm., pierced at about the middle of the left side; average

thickness 1.3 mm.; irregular letters 1.9–1.3 mm. in height, deeply cut out with a sharp edge and rather epigraphical in character. This is the label by which Hogarth identified Kôm Ushîm as the ancient *Karavîs* (see p. 437, n. 4).



Ἀπόδος Πρ | ώταρχον ις | Καρανίδα το | υ Ἀρσι(νοῦ) του.

ἀπόδος: “Deliver” or “ship”, as in *ἀπόδος* ὅστι τῷ νίῳ (Reich, Gr. 4); cf. *ib.*, Gr. 20 b; Hall, 68; Wessely, *Holztaf.*, 3. Similarly *δός* in *δός* Σεν ρος θυγάτηρ Σεν Reich, Gr. 22b); *παράδος* (No. 9, *infra*; βάλε in βάλε ις Κερκή (Wilcken, *Arch. Anz.*, No. 2a); ἐκβολὴν ποίησαι (*ib.*, No. 2b). For *ἀπόδος* used in the same sense in the papyri see Fayûm Towns, 126, verso.

Πρώταρχον: = *Πρωτάρχω* (so in Fayûm Towns, p. 41). It is not probable that this is a pure acc., as it is against the regular usage for the name of the defunct to appear in the acc. after *ἀπόδος* or other expressions of like content. That *Πρώταρχον* was felt as a dat. is apparent when one compares it with the datives in the quotations of the previous note. This seems to be an instance of the encroachment of the acc. on the dat., a phenomenon that began to show itself about 300 A. D. (see A. N. Jannaris, *An Historical Greek Grammar*, p. 341, 1348). *Πρώταρχος* occurs here for the first time on mummy-labels.

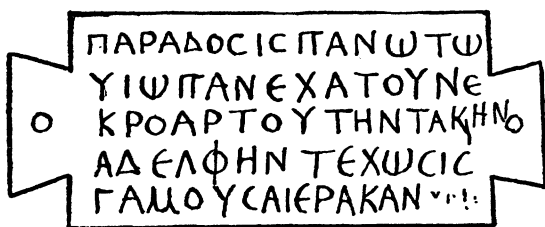
Καρανίδα: A village, often noted in papyri, situated in the north of the Fayûm (see Wessely, *Top.*, pp. 82 ff.).

τοῦ Ἀρσι(νοῦ) του (νομοῦ): I can find no other instance of this abbreviation; Ἀρσι—, however, is very common in Fayûm papyri, e. g., Fayûm Towns, 24, 1; 26, 1; 31, 3; 32, 4; 33, 1; 41, i, 1; ii, 1; 42, 2. For that reason I count —νοῦ— as the part of the word dropped, instead of —νο—. In Wilcken, *Arch. Anz.*, No. 4, the reading is τοῦ Ἀρσενοῦτου; but *ib.*, No. 1, it is τοῦ Ἀρσιν[ο]έτου νομοῦ; cf. Wessely, *Holztaf.*, No. 1.

The engraver of our label by mistake began but did not finish an iota before the sigma of Ἀρσι(νοῖ)του.

Translation: Ship (to) Protarchus in Karanis of the Arsinoïte nome.

9. Mummy-label of soft pine; combined shipping-tag and document of identification; probably from Akhmîm; a rectangle 25 × 10.2 mm., with a trapeziform offset at each side; thickness .9–7 mm.; right offset 5.8 × 2.9 mm.; left, 5.1 × 2.9 mm.; each offset pierced at about its centre; regular uncial letters 1.3 mm. in height, first traced in black ink or paint and then carefully punched with a narrow chisel.



Παράδος ἰς Πανὼ τῶ(ι) υἱῶ(ι) Πανεχάτου νεκροάρτου τὴν τακην (= Τάκην ἢ ταφήν?) ἀδελφὴν Τεχῶσις ἰ γαμοῦσα Ἰέρακα ν

παράδος: "Deliver" or "ship", like ἀπόδος (No. 8; see n.). It appears elsewhere in mummy-labels only in . . . παράδες Ἀνθέστατι (Wilcken, Arch. Anz., No. 2a) where παράδες = παράδος. Cf. τὸν χοῖρον καὶ τὰ δελφάκια τὰ β^α κατὰ παράδος Γρηγορίῳ τῷ μαγείρῳ . . . (Papiri Greco-Egizii, II, Pap. Fiorentini, No. 166). See No. 1, n. on † = Π.

Πανεχάτου: See No. 1, n.

νεκροάρτου: Cf. νεκροτάφον (No. 1).

τὴν τακην: Are we to read τακήν = ταφήν ἢ Τάκην = Τάκιν? Acceptance of the first reading involves glossing over the obvious phonetic difficulty of κ for φ, a difficulty which the engraver may have felt himself, as the superfluous and partially corrective stroke on the κ seems to indicate. A parallel to this reading is seen in ἀπόδος τὴν ταφήν ἰς Πανώπολιν (Schmidt, p. 80). Acceptance of the second reading is in violation of the custom of never putting the name of the deceased in the acc. after ἀπόδος and its synonyms (see No. 8, n. on Πρώταρχον). Moreover, there are no instances in this department of the article being used in this relation to a proper name. The occasional confusion of η and ι would account for Τάκην = Τάκιν, as Τρικατάνης = Τρικατάνις (Le Blant, 49); cf. the

converse phenomenon, Πανεχάτιν = Πανεχάτην (Nos. 1; 2). In the main, the first reading, in spite of the phonetic difficulty, squares more closely with our knowledge of the language of mummy-labels. For the name Τάκις see Aeg. Urk., gr. Urk., II, 532, 5.

ἀδελφήν: If Τάκην = Τάκιν, the apposition is normal, but if τακίην = ταφήν, the apposition serves in the stead of a regular gen. Cf. Reich, Gr. 20, quoted in No. 5, n. on Ἀρπαήσι.

Τεχῶσις γαμοῦσα: See No. 7. n. Owing to the uncertainties involved in τὴν τακην and to the compressed character of the language, several interpretations offer themselves here. One would read, "the remains of (his) sister", i. e. of Panechates' son, Τεχῶσις γαμοῦσα Ἰέρακα then following in the nom. as a detached identification in loose apposition to ἀδελφήν. This, however, lacks the support of probability, as the nature of the inscription would lead to the belief that Panechates' son was to receive these remains in his capacity as embalmer, and not as a relative of the deceased. Another interpretation would read, "the remains of the sister of Techosis", the wife of Hierax", Τεχῶσις γαμοῦσα being construed as genitives in intention, for not uncommonly does the gen. in Egyptian names stand in -ις for -ιος, thus coinciding in form with the nom. (Mayser, op. cit., pp. 117; 148; Robinson, op. cit., p. 170 and references); this coincidence may account for the form of γαμοῦσα. A third interpretation would be identical with the second, save that "Takis" would be substituted for "the remains of". Still another would regard γαμοῦσα as an acc. in agreement with τακην or ἀδελφήν. For the loss of final -ν, especially in the acc. sing. in -αν of the α-declension see Mayser, op. cit., p. 192; as the article generally accompanies the nouns thus affected, Mayser rightly holds this to be a phonetic, not a syntactical phenomenon. This last interpretation is weak in that it is contrary to the normal procedure of specifying the more important relationships first. In our translation we have adopted the second interpretation because it presents the fewest difficulties.

γαμοῦσα: See previous n. This relationship is elsewhere indicated by γυνή, as in Milne, 9348 and Hall, 55.

Ἰέρακα: Cf. Letronne, p. 234, 18 bis; Spiegelberg, Dem. Stud. I, p. 16*, name No. 93. Hall (p. 16) explains the name as a translation of the Egyptian Pabēkis, "the Hawk", i. e. Horus.

ν: Only ν is certain, probably the initial of a word in contracted form indicating the occupation or official standing of

Ἱέραξ, as νομογράφον (Milne, 9312); ναύκληρον (Le Blant, 54); or perhaps νομικόν, νοτάριον, νομάρχην (νόμαρχον).

Translation: Ship to Panopolis to the son of Panechates, the embalmer, the remains of the sister of Techosis, the wife of Hierax, the (lawyer?).

DATE.

Seeing that we know practically nothing of the conditions connected with the finding of these mummy-labels, we have, with three exceptions, only epigraphical characteristics as guides to dating them. On these grounds all save Nos. 7, 8 and 9 must be assigned indiscriminately to the second and third centuries of our era, the period to which belong all such objects with the rarest exceptions (see p. 437, n. 3). No. 7 can be dated somewhat more closely, as it bears an indication of date that restricts our attribution to those emperors of the above period who reigned at least fourteen years. The list of possible emperors includes Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, Commodus (who reckoned his accession from 176 when he joined Marcus Aurelius on the throne), Septimius Severus, Caracalla (who reckoned his accession from 198 when he joined Septimius Severus), Diocletian and Maximian (see Liebenam, *Fasti Consulares Imperii Romani*, pp. 105-118). Of these we can set aside Trajan, as being probably too early, and Diocletian and Maximian as too late. We think it likely therefore that this mummy-label was prepared sometime in the period between the accession of Hadrian and the death of Caracalla, i. e. between 117 and 217 A. D. If the Techosis of this label and of No. 9 be the same person, then the two labels must have originated not many years apart. Presumably the latter is the older, as its text seems to warrant the inference that Techosis was still alive. Indeed it is only natural to identify the remains of the dead by a reference to living kin. In No. 8 the substitution of the acc. for the dat. of the ind. obj. is very likely to point to a year subsequent to 300, and in any case to a point not long prior. This label therefore can safely be attributed to the close of the third or to the early part of the fourth century A. D.

W. SHERWOOD FOX.